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AT HOME AND ABROAD

JANUARY · 1942

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At Home and Abroad

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Vol. CXXXVIII JANUARY, 1942 No. 1

Our Cover

Doubtless many will say at first glimpse of this cover: "What a cute picture!" "A rather unusual one for the HERALD, isn't it?"

But many second thoughts may be a bit sobering. You hate to think of what is ahead of the little innocent child as the old man with the sickle hands it a new toy.

But this is Life—Father Time is doing just what he is ordained of God to do; and 1942 must "take it."

And so it is with every one of us—children of the living God. We cannot avoid the strain and stress of a terrible world war in which millions of children like the one on our cover must, like their parents, pass through frightful suffering in body and mind from which all too many of them can never recover.

Howbeit, in all this we can keep a child-like confidence in our Heavenly Father—a trust based upon our knowledge that He could never give us what as His children we cannot stand and even turn to good account.

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The Future in Japan

By Harold W. Hackett, Treasurer, Japan Mission*

THE question is being asked these days, "Does the temporary withdrawal of American Board missionaries from Japan mean the end of the American Board work there?" The answer is a clear and certain, "NO"! In times of turmoil and confusion it is not possible to plan the future. There will be changes. An era of Missions is closing, but we believe an equally important period is ahead.

The Work Goes On

It should be clearly borne in mind that although our active missionaries are out of Japan on "advanced furlough" no single piece of American Board work has been closed, although we should add, this means a heavier burden for our Japanese colleagues. Moreover, the American Board office continues to do business with Mr. K. Yuasa, our legal and property agent, and with Mr. K. Fukumitsu, my associate for twenty years, as "sub-procurator" for banking accounts and to carry on necessary accounting and reports. Mr. Yuasa is one of the leading international lawyers of Japan and Chairman of the Kobe College Foundation. His position as American Board agent has been recognized by the Ministry of Finance.

The American Board is still a going concern in Japan. The work goes on.

Why Leave Japan?

The decision to leave Japan at this time of international crisis was arrived at with the greatest reluctance after most careful consideration. The deciding factor was the advice of our Japanese Christian Colleagues, formalized by votes of the Kumiai Church, and Boards of Trustees of the various institutions, stating their judgment that, *in the best interests of the work* it was advisable for the missionaries to take "advanced furloughs" at this time.

What was the reason for this action? In making those decisions there was not the least lessening of personal regard or loyalty on the part of our Japanese friends. But to the wide Japanese public and to "the men on horseback" who are running things in Japan these days, Americans were increasingly enemy aliens, spies, and fifth columnists. Their work was suspected and their motives misinterpreted.

*This article was in type before the Japanese war lords made their surprise attack. It should be read, however, both because it gives the story behind the missionary withdrawals from Japan, and also because it breathes the expectant spirit of both Japanese Christians and our missionaries. Wars come and go but the work of the Lord goes on forever.

This situation was sharply aggravated by the "asset freezing" legislation of both the United States and Japan in late July. This marked us as "nationals of a designated country" and our activities further prescribed and controlled. This could be borne, but it brought increasing suspicion and pressure on our work, institutions, and Japanese associates.

Our temporary removal lessens the burdens for our Japanese Christians who must of necessity carry the responsibilities in a Japan at war.

Missionaries Invited to Return to Japan

As regards the future, it should be known and remembered that the votes taken advising our furloughs also carried with them the sincere request that American Board missionaries return to Japan when the present international situation should clear.

The Kumiai Church wrote, "We join with the Japan Commission in the hope that as soon as possible the missionaries will be able to return to their work." President Makino of Doshisha University wrote in a letter received in Boston on November 2, "I hope the circumstances will soon permit us to welcome you back here, and we are praying for it." In writing the American Board of the action of the Kobe College Foundation, President Hatanaka said, "We are very sorry to see these teachers leaving us for even a little while, but we are happy that even at the worst of the situation we have had very close mutual understanding and good will, and moreover a deep confidence in each other and we are hoping that our separation may not last very long." President Hatanaka told his faculty in reporting the Trustees' action, "The missionaries were ready to stay as long as they were permitted. We voted not to accept the teachers' resignations but to ask them to go to America on furlough. The action was taken with deep regret and with deep respect for their spirit. It is temporary until conditions improve."

The above examples are typical. In our leaving Japan at this time, there was no bitterness, no antagonism, no rancour. On the contrary, there was deep understanding, personal loyalty, good will, mutual respect, and confidence in each other. These, you will agree, are good foundation stones on which to build the future.

The Future Work

We are turning the page to a new chapter and to new methods. For example, the new united Church of Christ in Japan has still to work out the machinery for coöperative work with its foreign associates. But in the future, missionaries are certain to be called for by some organ

of the new Church,—some for a limited and some for a more extended service. Experts and outstanding personalities will be welcomed. Some of our present missionaries and new appointees will be invited. In the great institutions which the American Board has founded in Japan, missionary teachers will be welcomed and will have a future vital field of work and influence.

Changes

The "Mission" as an organization is a thing of the past. All future relationships of the missionary will be more directly in connection with a particular church, institution, or work. The Japanese will be more fully, perhaps wholly, in administrative control. That is good: firstly, because they are able to do it; and secondly, because it will free the missionary's time more largely for his highest service as teacher and spiritual comrade.

It seems certain that after the present world carnage Japan will be an open field for "the Way, the Truth and the Life,"—as it is realized that the road to national security, the "protection of our life line," and the abundant life is not by the way of the sword but by the way of the Cross.

Responsibility

The action leading to the present "furlough" status of the Japan missionaries was not taken easily, and in true Congregational practice, we did not all see alike, but the group "on the spot" with whom the American Board left the responsibility for decisions on policy, i.e. the Japan Commission of the American Board and the Boards of Trustees of the Kumiai Church and the various institutions, agreed on the course which has been followed. Even so, each missionary was permitted to make his individual decision and is responsible for it. To retire temporarily from the work with our Japanese colleagues and on their advice and counsel is not the defeat of our Mission in Japan, but is, we believe, wise Christian strategy in the present world crisis. It is to enable the work itself, which is the important thing, to continue as effectively as possible. *We are out but not down!*

It is not quite accurate to say that there are no American Board missionaries left in the Japan area. Miss Denton, retired, continues at Kyoto and Rev. Carl Heine, retired, is at Jaluit, Marshall Islands, South Seas. In both these cases there are particular reasons for their remaining.

When Can Missionaries Return?

That is a question that concerns us all greatly. There is no certainty, but it is hoped that some will be able to return during 1942. It may be longer and some will undoubtedly be

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CONTINUING RESULTS

of Seventy-Two Years of Congregational Christian Missions in Japan

THE KUMIAI CHURCHES

(in the united Church of Christ in Japan)

197 Churches ★ 33,523 Members ★ 18,235 S. S. Pupils

EDUCATION 531,728

Doshisha University with Middle School Girls School and Theological School	Founded in 1875 enrolment 6,000
Baika Girls' School	Founded in 1878 enrolment 1,000
Glory Kindergarten and Training School	Founded in 1889 enrolment: Kind. students 70 Trng. School 50
Kobe College for Girls	Founded in 1875 enrolment 1,000
Kobe Women's Evangelistic Sch.*	Founded in 1884 enrolment 34
Matsuyama Girls' School	Founded in 1886 enrolment 465
Matsuyama Night School	Founded in 1891 enrolment 235

KINDERGARTENS:

Imadegawa, Kyoto	Founded in 1897
Matsuyama	Founded in 1915
Miyazaki	Founded in 1909
Maebashi	Founded in 1895
Soai, Kyoto	Founded in 1892

ANNUAL CONTRIBUTIONS SOCIAL SERVICE

Nagoya Social Service Center (Biwajima Airinkwan)	Founded in 1931
Nakatsuyama Rural Center (Hidakami Nojo)	Founded in 1937
Okayama Social Service Center (Hakuaikai Social Settlement)	Founded in 1898
Osaka Social Service Center (Yodogawa Neighborhood House)	Founded in 1925
Tottori Social Service Center (Tottori Nansokan)	Founded in 1930

SOME OTHER PERMANENT CONTRIBUTIONS

Nurses' Training—inaugurated by Linda Richards

Prison Reform —inaugurated by Dr. Berry

Public Service —by alumni and alumnae of our schools

Hymnology —Tonic Sol-Fa System introduced into Japan by Dr. Allchin: large share in Japanese Hymnal

*In March 1941 joined with the Lambuth Training School (M.E.) to form the Union Bible School.

unable, for various reasons, to return at all.

Time to Prepare

Now is the time for: (a) those on furlough to better prepare themselves for a more effective service on their return—study in the language and in their special fields; (b) to quietly present the future of a service in Japan to that group of young men and women who are eager to put their lives into God's great constructive plan.

It is not a time for despair and discouragement. It is rather a time for courage and preparation. As a Japanese friend said to me shortly before I left Japan, "The end of the war is Peace and the important question is how will we find ourselves at that hour?" **We must be ready!**

Southerners Look at the South

By Mrs. E. E. McClintock
Secretary of Woman's Work, Missions Council

An interracial conference is not a new experience for me, but this was different. It was the meeting of the Southeast District of the Congregational Christian Churches and was the fourth of its kind to meet at Talladega, Alabama, in the fall of the year. This section is home mission territory. The conference meets not to consider race, but to survey conditions of people and churches and to see what should and could be done about them.

In this tackling of problems common to all in the South, black or white, there was a note of reality and a depth of fellowship that I've never experienced in Conferences where, by the very nature of the case, some were on the receiving and some on the giving end.

Dr. A. W. Hurst of Chattanooga presided with good-natured insistence on time limits. Four representatives from each area (Conferences do not always follow state lines in the South) were eligible to attend: a minister, a layman, the woman's state president or her representative, and a young people's leader. In addition there are, of course, all the staff members from this district and one from the Missions Council. This keeps it a working group.

The first afternoon we heard various reports and not a dull one among them. They came from the superintendents and extension workers, the schools and colleges, the Provincial Council, the Fellowship of Southern Churchmen, and the workers among the Migrants. Following the reports I had opportunity

to share my convictions about the strategic need for missions today and to show our recent materials and suggest ways of using them.

The address by Superintendent Scott on the South and its unmet needs closed the first day and provided the basis of discussion on the second. Most of us had seen the reports of that remarkably careful study made during the past three years by the Georgia Fact-Finding Commission, but Mr. Scott culled the most pertinent facts, showed that all Southern states were in the same serious situation and left us with a challenge that we can't forget.

He began by showing that he was of the South, Southern, with roots reaching back before the war. Northerners can't do that and sometimes that's the difficulty. We talk about "you"; he talks about "us." When he spoke of a land starved by a war fought on its own soil and a people humiliated by defeat at arms—and I realized this war was seventy-five years ago—I thought about the difficulties that would be facing the whole world in building the new peace after this present chaos.

We were dizzied but sobered by his figures: ninety-seven per cent of the people in the South are of pure American stock; over one-half of the babies are born without a doctor's care; sixty-one per cent of this nation's eroded land is in the South and her farmers are kept poor by purchase of three-fifths of the nation's fertilizers; the South has one-third of the nation's children and one-sixth of its income; over one-half of the school children are underfed; 600 counties have no public libraries; illiteracy is at its highest.

After discussing the people and their problems, he spoke of the possibilities: rebuilding of the soil, the long growing season and abundant rainfall (the South has two-thirds of the nation's land, which has an annual rainfall of over forty-two inches)—all of which, with the steady increase of native-born Americans, gives promise of a more abundant life for one-fifth of America's people. The Church has its place.

"The Georgia Fact-Finding Movement sums up the job and the reward of the Church which will arise to this task. There is urgent need that the churches concern themselves with programs to increase family income, increase home ownership, sanitary facilities, provide a more adequate health program, and to increase community participation of the rank and file of the people who can attain and exercise their citizenship rights. Somehow the churches must obliterate the philosophy which says that the propertyless whites and Negroes would not be normal human beings even if they were well fed, educated, and afforded all opportunities to become responsible and responsive citizens.

"Congregational Christian Churches have lightened the pathway of this developing nation. We are on the ground ready for action in the South, a land of such great need, yet with greater possibilities. We Southerners love our church and we are convinced that through it we can release men that they may become citizens of the abundant life."

The next morning this whole presentation was broken down into six areas. Miss Marguerite Davison, F. P. and Ross Ensminger, J. T. Stanley, Buell Gallagher and Philip Widenhouse asked and suggested what the church could do in Sanitation and Health, Income and Housing, City and Rural Education, Culture and Citizenship, Stewardship of the Soil, Church Property and Program, Financing the Church Program.

Dr. Hurst needed all his ability to keep the discussion within limits, as each subject seemed so important that we felt more time must be spent on it.

No one could have left this meeting without a determination to do something through his church: a drive for books and library service; a better farming institute; more careful training for church leadership; a sanitation campaign to provide screens, toilets, etc., where there are none—something that would make a beginning where the need was greatest.

Dean Faulkner of Fisk University was Chaplain and in four brief devotional periods made real to us in a way that no one else could have done the import of the phrase which he used at the beginning: "We are met here in a close fellowship, and at the center—God."

THE AMERICAN BOARD YEAR BOOK FOR 1942

Contains condensed biographies of the missionaries and officers of The American Board; a Prayer Calendar; a brief history of the Board; postal addresses of all missionaries; a list of the Board's schools, hospitals, social centers and the union institutions in which it shares; evangelistic, educational and medical statistics. It may be purchased from Harvey L. Meeken, Agent, 14 Beacon Street, Boston for thirty-five cents postpaid or three copies for a dollar.

Let Us Make Our Offerings Unto God

THE most realistic element in our services of worship is the offering. Then do we speak through deeds rather than words. Money is a form of power. It is also a symbol representing hours of not days from the limited span of human life. When we give, we are sharing our very selves.

Yet the church should not be apologetic when it asks for gifts. It is engaged in the glorious business of transmuting the fruits of human toil into forces making for noble living. In so doing it is not asking a favor but offering an opportunity for the deepest sort of self expression.

The offering should be received with dignity. We should abhor the phrase "passing the hat." We should discard those little bags and boxes on the end of poles which were beloved by our penurious ancestors. Rather should we use plates of sufficient circumference and depth to suggest generosity. These should be passed, not by young boys or decrepit deacons, but by able-bodied men in the prime of life. The larger the number of men involved in this process, the better.

After the gifts of the people have been gathered, they should not suffer a mysterious disappearance in the direction of the church office. Neither should they be casually dropped at the feet of the preacher. Rather should they be brought forward and reverently placed upon an altar amid the symbols of our faith.

Seeing Life Through A Work Camp

By Jean L. Adams

THE newspaper headline said, "It's screwy, but these students pay to work"—but fifteen work campers at Mountain View didn't think so. Gladly they paid their board to live in an old lumber yard, to do heavy manual labor eight hours a day, to study the community and its social problems in the evenings, and to experiment in coöperative living. Under the sponsorship of the American Friends Service Committee and the Congregational Christian Church, fifteen young people came from New York, Boston, Philadelphia, Minneapolis, Chicago and several cities of California to put some of their social idealism into action. A young history instructor from Stanford University, Irwin Abrams, and his wife, Freda Abrams, were the co-directors.

Although most of the work campers were in graduate work, two were theological students, several were undergraduates, some had worked a year or two and had earned and saved the money for their expenses. Most of the young men were conscientious objectors; all believed in the non-violent method and felt that nothing can be solved by war.

The keynote of the work camp was social idealism. Like many thousands of young people, I had graduated two years ago from a state university with no particular skill for earning a living but with a burning sense of the injustices of the social order and an overwhelming desire to do something about it. Soon one finds that a living is earned in a prosaic fashion and that the work-a-day world is not interested in changing the social order. And in the summer of 1941 one saw the world going at top speed in the opposite direction to his idealism. What can one do? I answered the question by going to a work camp with a congenial group of young people, intensely interested in finding out more about the world in which they were living.

We work campers had many rich experiences. There was the vast hospitality: the Mountain View citizens loaned us dishes, washing machines, and beds; the mayor sent us ice cream, the Kiwanis club entertained us at a luncheon. We had fellowship with the Japanese young people in parties, singing and folk dancing. We had recreational contacts with the Spanish and Mexican children and the migrant children from the South which won their enthusiastic response

Meals were simple but sociable

and love. We visited a Federal Migrant Camp, participated in their weekly amateur hour and dance—and then slept in a hayfield nearby. Kagawa, the Japanese Christian leader, made a special trip to see our work camp and to speak to our small group. Then there is the playground which we built for the Spanish and Mexican children of the cannery workers. This taught many of us how to swing a pickaxe, "puddle" cement, string a wire fence, shingle a roof.

Most work camps seek to insure the continuance of their work in the community. We solved this problem in a unique way. A boy from Kansas and a girl from the state of Washington met at the work camp, their friendship became romance and they were married during the last days of the camp. The ceremony which they planned for themselves expressed the philosophy of the work camp in the Scripture read, the Quaker silences, and the wedding ring bearing the inscription "Work Camp, 1941." The young couple continued to live in the lumber yard and to carry on our work in the community.

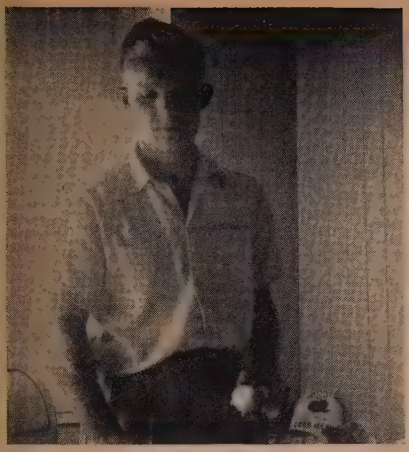
At the end of the camp I wanted to learn more and to go further in the work that we had begun. I decided to work in one of the canneries to see what the everyday life of the workers was like. I was put on the night shift, going to work at seven o'clock every evening with hundreds of other women to work until six o'clock the next morning. Ten hours of standing on one's feet!

I started at the beginning of the fifth and last week of the peach season, which is the peak of the canning. I was put on the big belt peeling peaches. It takes five minutes to learn the process; thereafter it is monot-

onous. In the long ten hours I talked with the various women who worked by my side as the line shifted. Every nationality, every age, every part of the United States, every class of people was represented. There was a nurse from Chicago who was having a profitable vacation, a vocal teacher who had studied under prominent musicians, a railroad family from Colorado (mother, daughter and son) working so the children could go to college, a commercial artist there on a dare that she couldn't stick it out a week, sixteen-year-old girls from the local community, a sixty-year-old grandmother from Texas, college girls earning extra money for clothes. A young and beautiful pregnant mother fainted one morning in the chilly hours before dawn. The nimble fingered Italian and Portuguese middle-aged mothers were the fastest piece workers. The twenty-year-old Portuguese floorlady was one of the most beautiful girls I have ever seen. There were young Oriental girls and a few Negro girls who had had difficulty in finding work elsewhere.

In even greater numbers and of most interest were the "Okies" and "Arkies" who had been following the crops and the cannery seasons in California for three or four years. I talked with Mrs. Y. for hours and shall never forget her high courage and steadfastness in squarely facing life. With her husband and three young children (the last two had died) she came to California from Arkansas four years ago. Life in Arkansas had been meager in food and shelter but rich in relatives, marriages, births, deaths, and all that goes with them. She had worked in the

Young Mexicans lend a hand



Tom Keehn peels some potatoes

field for seventy-five cents or a dollar a day. She had seen cotton decline, the people fighting for life but starving. With hope her family started for California in an old jallopy. For two years they lived in a trailer and picked prunes, cotton, peaches and anything else they could find. "I guess I've done every kind of field work there is," she said. In California they could earn a little more money but they missed the social life "back home." Their fierce pride was hurt by the common attitude toward "Okies" and "Arkies." With high hope she told her plans for her fourteen-year-old daughter, who is very "bright," to go to college some day. Her unselfishness was boundless. At the end of the week they moved on to another season.

I shared the home of one of the girls who worked in the cannery. She lived with her father in a little house in an orchard reached by long planks over the irrigation ditches. He had owned a farm in North Dakota but had lost it during the dust storms and depression. He came to California to work on the ranch of his brother. The daughter had had two years of college training and several years of teaching in North Dakota. To teach in California she needed more credits but she had no money with which to get them. Her only employment has been in the summer canning season and the money has gone for the necessities of the family. In California they miss the neighborliness of North Dakota rural life. They were most hospitable and kind to me while I lived with them.

My cannery experience has given me understanding of why factory workers often strike for what seem to be trivial reasons. The actions of each worker directly effect the others around him. Some thoughtless deed may so irritate the person near him as to make the hours of work unbearable. I now see the importance of rest periods in factories. The public is often critical when the union demands changes in the assembly line set-up or in some such detail which an outsider cannot understand. To those who spend their days in a factory this may be almost a necessity of life.

Lay Leaders for Indian Villages

By Mrs. Ruth Parker White, Manamadura, India

SEVEN men and four women sat on the ground under the shade of a big banyan tree. The coarse material of their clothes revealed that they were villagers. Some had walked many miles to come; one had covered six miles on a wooden leg. They were confused and worried. One of the women had gotten as far as the eighth grade; most of the others had stopped at the fourth or fifth. Two had started to school but had relapsed into illiteracy from the lack of anything to read. One had never been to school before, although forty years old.

This unprepossessing group had volunteered to study for two weeks and then return to their homes and witness for Christ. Due to lack of mission funds, many villages no longer have teachers or catechists to look after their Christian nurture. The villagers are too poor to pay anyone to serve them and too ignorant to conduct their own services. Possibly part of the answer to this problem might be the training of men and women from the villages to lead in worship. Eleven accepted the invitation, and ten stayed for two weeks of training.

They knew so little that the only problem was to decide what they should be taught and to find teachers. The subjects chosen were Bible study, story telling, worship preparation, health and hygiene, singing and methods for teaching adults.

Each evening these volunteers conducted worship in accordance with the principles which they had been taught. During the first services they prompted each other with complete lack of self-consciousness. A shy young woman became tongue-tied while offering a prayer; her neighbor whispered appropriate words to her. When the peg-legged man concluded his brief remarks with "That's all!" his wife asked with some distress, "Is that all the sermon you are going to give?" After two weeks each was able to lead with dignity and without prompting.

The last period in the morning was devoted to methods for teaching adults to read, which the pupils proceeded to apply either to the less literate of their number or to illiterate adults who offered themselves for experiment. When the little black marks on the paper began to take on meaning and they realized that they were actually learning to read they became quite excited. Both those who were teaching and those who were learning were eager to go right on even when it was time to eat. Two women finished the

third book and started the fourth before they left. All wanted charts and books to take back to the villages for use in teaching.

The candle-lighting service in the church was a memorable occasion. Reverently the little candles held by the volunteers were lighted from the big candle and then raised high as they repeated the passage beginning "Ye are the light of the world." At the close of the service they marched out into the darkness with their candles singing in Tamil, "Jesus, we will lovingly make the whole world thine."

At the last meeting they told what the school had meant to them. Masillamoni said, "My whole body is trembling to serve Jesus." The wife of the peg-legged man testified, "If only I could have gone to school when I was a girl, I would not be afraid to preach anywhere in the world, but I shall tell the Hindus about me of the power of Christ." Rachael said, "The Christians in my village have not been very good Christians. I think that I can help them to be better." Mary Mountain, who is not more than four feet high, stated, "There are eight Christian families in my village. Just as the five talents were increased to ten, so do I long to increase these eight families to sixteen." Peg-leg was short and to the point, "There are three men in my village whom I am going to teach to read"—and he is doing it! All spoke of how they hoped to improve the worship services in their villages and to conduct them themselves when no better trained leaders were available.

Emmons White teaching the "volunteers"

A ranch near Molt, Montana

Montana Has Ups and Downs

ONLY two states—Texas and California—have more square miles of area than Montana; only eight states have fewer inhabitants. The state as a whole averages less than four people per square mile, but in some counties this drops to one and one half person per square mile. A rural mail carrier reports that he averages one box to the mile, but adds that some of his patrons travel two miles to get to their boxes. In most of Montana there is lots of room!

The first comers in this vast region were mining prospectors working north from Salt Lake City in search of sudden wealth. Then came the cattle men grazing their herds on the open range, followed by the sheep men with their woolly flocks. Just before the First World War a multitude of land-hungry people from the midwest undertook to homestead the nation's last arable public domain. During the war years these people raised wheat on virgin land and made money. But dry farming has proven to be something of a mirage. After they had "proved up" on their title most of the homesteaders

sold out and moved to town.

Recent years have seen an ever expanding number of irrigation projects with sugar beets as the chief crop, which is gathered and turned into sugar each fall in what is known as the "campaign." Thousands of lambs are fattened on the parts of the beets which do not become sugar, and then shipped east. Although the people of Montana are experts at raising lambs, they rarely eat any! Dude ranching has proven profitable and at present the state is frankly out to catch the tourist trade.

As both mining and dry farming are subject to more than the normal amount of variation, Montana has had even more ups and downs than most western states. Places which were projected as great centers have shrivelled into ghost towns. Moving houses around is quite an industry. Homesteaders shacks are transported from their original sites into town, while more presentable habitations are carted off from the smaller towns to the larger ones. During the thirties Montana had a particularly tough time. Just then the world did

Some Carter County kids and their teacher (In the summer they all come to Vacation Bible School)

A rancher chats with I. N. Stanley, home missionary pastor of Carter County

not want copper, while hot winds blasted the wheat crops. Cattle and sheep did fairly well, but prices were low. Momentarily the state is prosperous, but with nobody manifesting much faith in the future.

The location of our churches, like the rings in a tree, reveal the periods of drouth and abundance in the treasury of the home missionary society. In the western part of the state, which was settled first, we have no old churches, and the two new ones at Missoula and in a suburb of Butte are not well established. Most of our strength is around Billings, while a sudden burst of home missionary effort in the second decade of this century has given us a continuous row of churches along the North Dakota line in a region where moisture is rarely found outside of an irrigation ditch.

Our six self-supporting churches, all of them in sizable cities or towns, as well as three or four others which are approaching the point where they will no longer need missionary aid, are following the pattern of our congregations in similar communities in Minnesota and Wisconsin.

Montana's two distinctive home mission problems are the small communities with declining populations which are sometimes called ghost towns and the thinly populated ranching areas.

Molt is an excellent example

Broadview, Montana. is becoming a "ghost town"

of the former situation. Its pretentious school building has only a single teacher. The train comes up on the branch line of railroad every Thursday, and goes back the same day. The best guess is that there are about 400 people within a radius of ten miles. It is nineteen miles from our church to the next Protestant congregation, which happens to be of our faith and order. Our members are well supplied with land, cattle, sheep and love for their church. They have been paying twenty dollars a month towards the support of a part-time pastor. They deserve a good minister, but at present there is none available for them. This same general situation is found in ten or a dozen similar communities.

Rather more spectacular are our larger parishes such as those in Carter and Powder River Counties in the southeastern corner of the state. Together these counties approximate the area of Connecticut. Aside from the Catholic church and perhaps three ecstatic groups, we are wholly and solely responsible for the religious nurture of this vast region. In it we have two home missionary pastors and four or-

ganized churches, but over twenty "preaching points" at which services are held during a portion of the year. For two or three months in the summer reënforcements are brought in in the person of theologs in Student Summer Service who preach and conduct vacation schools in schoolhouses and even homes. To man these two parishes requires ministers of abundant physical strength and adequate energy who are willing to spend nearly a third of their income on the maintenance and operation of their cars. Fortunately, the apostolic succession of men who can take this punishment has not yet failed. In all there are seven or eight parishes of this type in the state.

Montana has inherited two spiritual weaknesses from her past. Neither mining nor ranching predispose men toward church activities. One of the unfortunate traditions which remain from the wild west days is that religion is primarily a concern of the women! Relatively few people in Montana are on salaries; a majority are at the mercy of the weather and a fluctuating market for their products. The man with an irregular income is rarely a regular giver to the church. In the present moment of prosperity much more money is going into the improvement of church properties than into the strengthening of church budgets. A more stable economic order should bring more systematic support for the churches.

Last spring Cloyd H. Conner closed a seven year pastorate with the church at Livingston to become superintendent of Montana. For this position he was the happy and enthusiastic choice of his fellow pastors. He is more of a friend than a promoter. He will not echo the ambitious slogans of other years but he may be expected to build securely on firm foundations.

LENTEN MATERIALS

The Fellowship of Prayer for 1942 has been prepared for the sixth time by Gaius Glen Atkins in his own inimitable way.

Lenten Devotions for Young People for 1942 is the work of Roy L. Minich, pastor of the First Church of Malden, Massachusetts.

Both booklets may be secured for two cents a copy either from the Pilgrim Press or the Commission on Evangelism at 287 Fourth Avenue, New York City.

Pattie Lee Coghill Comes to New York

FROM North Carolina to New York by way of Florida and Georgia is a spiritual journey which Pattie Lee Coghill will complete during the current month. An obvious Southerner in her speech, Miss Coghill was nurtured in the former Christian Church and trained by Elon College, with additional work at Boston University. In 1929 she became an Extension Worker among our churches in Florida, some years later adding Georgia to her territory. In this capacity she has labored effectively with the young people and women of a great variety of churches—open country, mill town, city, resort. From Atlanta to Key West is a long ways both geographically and in other ways. Pattie Lee—as everybody calls her—knows how to get on with all sorts of people.

Her new position is an extension of her old one. Instead of starting from Jacksonville, New York becomes her point of departure. Instead of travelling in two states, her journeys will extend to all forty-eight. She will undoubtedly have more to do with older folk of both sexes than in the past, yet her fundamental purpose will be the same—to build the church.

In this her own instincts coincide with the policies of the Board of Home Missions as it seeks to rise above the distinctions between missionary and self-supporting churches and conferences and serve the needs of our people everywhere. Technically Miss Coghill will be a secretary in the Division of Promotion and Missionary Education of the Board of Home Missions and a member of the Joint Staff of the Missions Council; practically she will be a servant of the entire church.

Like every effective religious leader, Miss Coghill will ultimately create her own job. In the meantime certain immediate responsibilities will be placed upon her. In her own inimitable way she will tell the story of home missions in the South to our churches. Because of her experience with young people she will attend numerous summer conferences and coöperate with the national leaders of the Pilgrim Fellowship in developing their missionary interests. She will interpret home missions as they are today to our women's groups everywhere. She will supervise the Friendly Service through which the women of our churches provide needed supplies for our missionary institutions, send parsonage boxes to our home mission pastors and carry on other works of kindliness and mercy.

Foreign Flashes

The Best None Too Good

The Minister of Social Welfare in the Union of South Africa has appointed a Social Welfare Board to act in an advisory capacity to the Union Government and the City Council of Johannesburg. It has twenty-eight members and will be a direct link between the city's many private agencies and the Union and Municipal Welfare departments. Two American Board missionaries, James Dexter Taylor and Ray E. Phillips, are on this significant Board which will influence the spending of £310,000 annually. "The main consideration . . . " says the Johannesburg STAR "is to get men or women of the widest knowledge, experience and practical efficiency. . . . "

Where Two or Three . . .

Prayer is asked for isolated little Christian groups in the Near East: a lone missionary aiding families, giving out seeds, reading to a blind pastor so that he may keep his contact with the wider church fellowship; a distant village of 300 Protestant families and no trained leader; groups of refugees, and many "unknown Christians" scattered throughout the Near East.

Dr. Lawrence Back in Africa

Dr. William T. Lawrence, just four years from retirement, has returned to Mt. Silinda, E. Africa, to meet a pressing medical need. The ill health of Mrs. Lawrence, who died last spring, brought them home in 1938. Dr. Lawrence was joyfully welcomed by the people. Locusts, rising prices, famine and war are all complicating the situation. Already bottles, paper and boxes for dispensing drugs are gone. This is placing a terrific strain on the hospital budget.

The House That Luke Built

Luke Sitole built a new house. He is an agricultural demonstrator at Chikore, S. Rhodesia, Africa, and teacher of agriculture in our Chikore school. He is also church clerk. After Luke had built his home of wattle and daub, clean and simple, he dedicated it as a Christian home by inviting all his friends to a service. "It is an inspiration to all to go there," testifies Miss Louise F. Torrence. On the way home from the dedication some young people were overheard saying, "We hope we will have as happy a home as they." Other homes similarly dedicated by Ndaus spread their Christian influence all over the land.

Write Your "Ministers Abroad"

"Home mail is meat and drink which only you can supply" is the message from Mrs. Marjorie B. Towle, Vadala, India. Don't let the chaotic international situation keep you from writing them "that letter." Mrs. Emmons White of Manamadura, India, comments after a "mail drought"—"these letters seem very precious to us."

Dime Babies!

The Taiku Hospital, North China, is making a determined attack on "Osteomalacia" which results from undernourishment, lack of fresh air and sunshine, during home confinements in China. A mother may come for pre-natal examinations, and then have her baby in the hospital, for only ten cents (Chinese money), for which she receives five days in the hospital. This amazing offer does not interfere with the regular Maternity Ward clientele. In this special service Nurse Chao officiates but the doctors are "on call" if needed. Later it is hoped older students can get actual experience in midwifery here. One Sunday there were five babies born in seventeen hours—all boys—reports Nurse Isabel Hemingway.

Heaven Their Destination . . .

but Hell their present locale! Remembering their peace and safety in America a year ago, Mrs. Donald Hsueh, wife of the principal of Foochow College, now refugeeing in Shaowu, writes: "Comparing this with your country it is just like heaven and hell, though I have not been in either of them yet!" It is difficult for the children, three little girls. One asked if hell was as bad as their present estate. Later she was heard to comment, "Well, when I compare us with others we have very good conditions!" And Mother Hsueh adds: "We do thank God for the many good things we have. . . . My family and I are indebted to so many American friends for love, sympathy, help and prayers."

The Japanese Seek World Fellowship

The laymen, which means women as well as men, of the newly established Church of Christ in Japan have organized for the threefold purpose of providing the necessary financial resources, of striving for a "perfect fusion and spirit of union" and of coöperating with the Christian churches of Manchuria, China and other lands. They have announced their intention "of coöperating with the Christian Church throughout the world."

★ ★ ★

When You Visit Florida

MOST visitors to Florida do not see beyond the throngs of comfortably fixed older people at St. Petersburg, the mad pursuit of pleasure at Miami and the conspicuous display of wealth at Palm Beach to the darker side of the picture—the poverty of the Latin workers who have come over from Cuba, the discriminations suffered by Negroes (which are made worse because their numbers are relatively few), and the insecurity which is the lot of the migrant workers who harvest the celery, string beans, tomatoes and other early vegetables.

Three easily accessible institutions in which our churches have had a large share will afford visitors a rewarding glimpse of "the other side" of Florida life and also reveal to them what is being done about it.

Fessenden Academy is on the west side of the highway between Ocala and Gainesville just south of the little town of Martin. A side road leads to a group of modern Spanish style buildings on a campus of unexpected beauty. Here a group of Negro boys and girls are being trained to meet the problems

Spanish architecture plus Spanish moss make Fessenden's campus inviting

which will confront them in adult life, under the direction of Miss Josie Sellers. Educationally this is one of the most progressive of our missionary schools.

The Congregational Christian Mission of West Tampa has for years ministered among the 42,000 Latin people who were originally attracted to the vicinity of Tampa Bay by the cigar industry. The mission lies between Tampa and St. Petersburg and can best be found by looking for the pastor, V. A. Venezia, who lives at 2326 Green St., Tampa. There is a day nursery which cares for the children of working mothers, recreational activities during the week and the usual Sunday services.

The Belle Glade Migrant Centers are forty miles west of West Palm Beach near the shores of Lake Okeechobee. The day and night nursery which was originally launched by the local community in coöperation with the Home Missions Council has been taken over by the government but will richly repay a visit by anyone curious to see the Southern version of the "Grapes of Wrath" situation. From October to May 20,000 people come down from Georgia to work in the fields and packing plants with possibly ten per cent living in quarters supplied by the government and the rest fending for themselves.

If you are driving to Florida, write to the Missions Council at 287 Fourth Avenue, New York City for a "Southern Route Map" showing the location of our missionary institutions which might be visited on the way.

Georgia Negroes picking Florida beans

The American Board in a World at War

By Wynn C. Fairfield

THE tension around the Pacific is over. The long threatened blow has fallen. America is at war with Japan, the country which it has befriended through the years and in which the American Board's work has reached a higher degree of strength and self-maintenance than in any other field. Directly involved in the calamity are some sixty-one people associated with the Board's work, including two retired missionaries in Japanese territory; about forty-two others in Japanese-occupied China, and seventeen (including six from China and Japan) in the Philippines. Indirectly involved in this spread of the world struggle are all our missionaries everywhere, for the changed status of the United States will affect their work and their movements.

On the day this is written, December 10, it is impossible to report what has happened to the forty-four people in occupied **China, Japan** and **Jaluit.** It is to be expected that they will fare very much as Japanese citizens fare in this country. Some or all of them may be interned for the duration of the war. Women and men past military age may not be. Treatment may vary in different places. The standard of treatment may not be entirely reciprocal, but it is to be hoped that our handling of the matter in this country will be on so high a level as to challenge equal consideration there.

No word has as yet been received from the **Philippines,** except of the arrival there on December 8 of a party of four from North China. The two Japan missionaries assisting in **Honolulu** escaped injury in the attack of December 7. It is evident already that we are in for a very serious conflict, a victorious termination to which may take years. Every effort possible in a state of war will be made to secure information about our missionaries and their work, and to keep them supplied.

The last word received from **Japan** before the war broke was that the Church union had received government approval; that the National Christian Council had been reorganized to include all Christian forces, Roman and Greek Catholic as well as Protestant.

In South China, in the **Foochow and Shaowu** Missions, there has not yet been time to receive reports on the changed

conditions since the Japanese evacuation, except confirmation of the expectation that for the present the schools from Foochow will remain at Shaowu.

Travel is apt to be greatly delayed. A missionary en route to **India** via the Pacific reports wide detours by his vessel on its way to Hongkong, touching even New Guinea. Missionaries on the point of sailing for **Portuguese West Africa** have been held up because of prolonged delay in securing the necessary Portuguese visa.

(**Flash**—December 12—Word has been received that the Noltings en route to India are in Manila; and Miss Peek for Ceylon, "in a friendly harbor"—presumably Honolulu. An **Istanbul** cable dated December 11 states: "Healths excellent, activities normal . . . starvation Athens, Piraeus five thousand deaths weekly." Relatives are being informed of such news as received.)

The American Board continues to prepare for post-war opportunities and necessities. At the annual meeting of the Prudential Committee on November 7, it authorized finding forty-one new missionaries, including thirteen families, to fill twenty-eight positions in ten of its fields, including eight in China. The list of authorizations includes nine for the Near East, but a ringing challenge just received from that Mission points out that only ten out of seventy are under forty and pleads for really adequate reinforcement.

Faced with this world situation, the Prudential Committee on December 9 took the following action:

"With a deep sense of the seriousness of this hour and of our responsibility under God, the Father of all mankind, to conserve and carry forward the fellowship and work of a hundred and twenty-nine years, VOTED That the American Board reaffirm its policy of giving all possible support to the Christian work in the Far East with which it is connected; and that in accordance with this policy, the American Board

1—Express to its fellow Christians in all the countries of the Far East its deep sense of abiding fellowship in spite of the stresses of the new situation;

2—Pledge to the missionaries and their national colleagues its vigorous support in carrying forward as much of the program in these countries as may be possible; and

3—Call on the church of our Congregational Christian fellowship in America to join with the Board in maintaining international fellowship at home and abroad, and in fulfilling the pledge of full support made by the American Board on their behalf."

Fair Play for California's Japanese

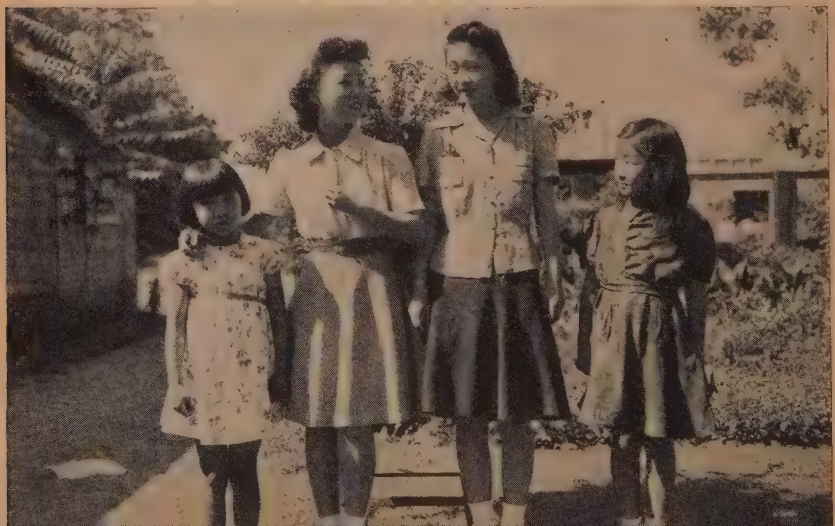
GALEN FISHER has sent the Council for Social Action a statement issued by the Northern California Committee for Citizens and Aliens of Japanese Ancestry of which Governor Culbert L. Olson is the honorary chairman and General David P. Barrows the active head. From it we quote the following paragraphs:

"Handling relations with the Japanese Government is the job of our National Government, but the treatment given those citizens and non-citizens in California who happen to be of Japanese extraction is the responsibility of us Californians.

"We of the Committee on Fair Play are stressing today that the Japanese and all other residents are entitled to fair treatment and equal protection of the laws. Today three-quarters of the 100,000 Japanese in California are citizens.

"It is most reassuring that the tension has thus far been accompanied by few gross violations of justice and by much good sportsmanship toward Japanese fellow-residents. Upon inquiry, it is learned that insurance companies have little fear of violence against Japanese property.

"Thousands of our Japanese-American citizens have entered the armed forces, not a few of them as volunteers. They stand well with both officers and comrades, and have been publicly commended by the army commanders in Hawaii. The delight of 'first generation' Japanese when their 'second generation' sons have been drafted has frequently been noted in our press. Many of these first generation non-



One of California's 75,000 citizens of Japanese ancestry but American outlook

citizens have declared that even if war came, they would stick by the United States. Even if all such declarations are doubted, it is important to remember that these Japanese residents have had no voice whatever in determining the Japanese Government's policy toward China. To penalize them for that policy could have no effect on the Japanese Government, and would violate our traditions of fair play.

"We believe in order under law, not under violence or caprice. It was to such a spirit that Governor Olsen appealed when, at Los Angeles on August 31, he declared that if the friction aroused by relations with Japan should 'generate' much heat in dealing with them, I shall rely . . . upon the fact that recognition and protection of the rights and safety of minorities has always been a basic tenet of American government and the American sense and practice of fair play.

A Doctor Undismayed

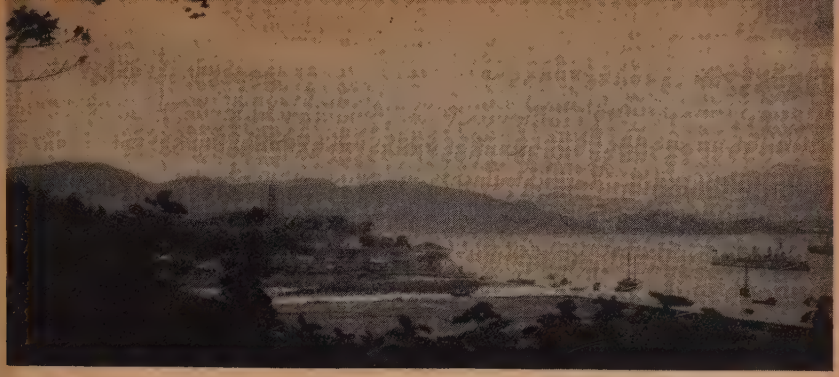
By Laura D. Ward, Foochow, China

"You can't go back to China! Haven't you seen today's paper? Dr. Charles L. Gillette's house has been bombed and he and Mr. Rinden escaped by the margin of half an hour." This news greeted me as I was preparing to return to Foochow. A few months later I saw the gap in the beautiful trees and the newly sodded lawn where the explosion had made a great crater. With characteristic speed and efficiency, Dr. Gillette had restored the house and grounds to as near their former beauty as possible.

During the following year, day after day we could hear the sickening thud of the bombs dropped all around the Pagoda Anchorage and wondered if it could be possible that our doctor and the hospital were still safe. Most of the staff were ashamed to desert a man of such courage. Once he wrote that a woman nurse had left as "she was so frightened, poor thing."

But after the bombing ceased, troubles began to multiply. The government was in need of doctors and nurses. The head nurse

Dr. Gillette examines a patient



View from Dr. Gillette's home at Pagoda Anchorage

at the Pagoda Anchorage Hospital was the first to go and then Dr. Li, of the Diong-loh hospital was called away. There were still twenty odd patients!

While fighting for the lives of scores of patients in the Pagoda Anchorage Hospital, Dr. Gillette came over every afternoon to look after the most serious cases at Diong-loh. Several times the motor boat gave out on the way so that he had to turn back after spending hours in a fruitless attempt to get in before the tide turned.

When the spinal meningitis epidemic was at its worst he treated sixty-three cases single handed. There were no beds in which to put them, but he refused no cases as long as there was a bit of floor space left. Finally he decided he must have more rooms. The lack of money did not deter him. Plans were quickly made and one afternoon he returned from Foochow and quietly announced that he had secured funds from a wealthy merchant to put an upper story on the men's ward at Pagoda Anchorage. Last spring he built it, though it poured day in and day out. The new cement made locally would not harden and the new ceiling fell through the first time the water tank on the roof was filled. The enlarged hospital is light and airy, with all the beds full most of the time. Now it is a cholera epidemic, soon it will be malaria, we hope not the pernicious type as last year. Will he be able to get the precious quinine from Java? And so it goes!

During most of the war period Dr. Gillette has been the only physician available to 250,000 people. Parallel with his ministry to human bodies in Christ's name and spirit has gone the growth of the local Chinese church, which has been compelled to move to larger quarters twice during the past ten years.

Camera News

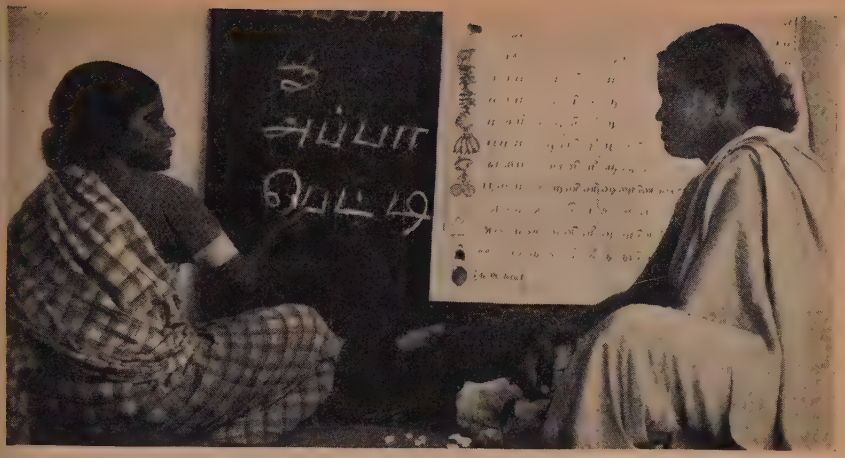
By
Dorothy P. Cushing

CAUGHT UNAWARES

The iris blossoms in the garden of Mrs. Gertrude C. Pye of Fenchow, North China, were so beautiful Little Son just had to take a sniff, tenderly cupping the delicate flowers in his little hands. And just then Miss Mary L. McClure took this picture. But *he* didn't know!

DESIRES TO SERVE

This is T'ung Hsien Ch'ang, Jefferson Academy, Tunghsien, 1941. He is the son of a country parson. He wanted to study medicine at Yenching University. "I think medical work offers the best opportunity for Christian service in China," he says. His father cannot help him but thanks to Miss Mary McClure and the Pilgrim Fellowship folk in Highland Park Church, Detroit, Michigan, T'ung Hsien Ch'ang will get his chance.

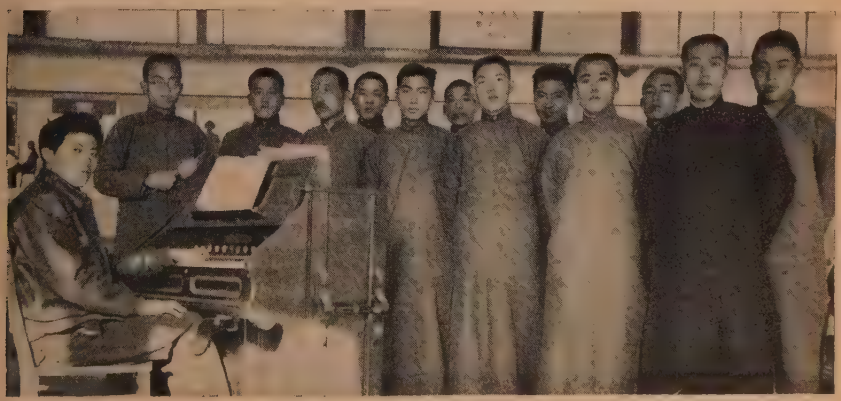


HOW IT IS DONE

This is an actual scene showing an illiterate Christian Tamil woman learning to read. Mrs. Grace Vining Nichols, Batlagundu, S. India, has written the Tamil characters on the blackboard. At the right the Bible woman is aiding the student. The Laubach chart hangs on the wall.

SINGING FARMERS

Each winter groups of farmers leave their farms to attend several weeks of school at Lu Ho Rural Service Center, Tungchow, North China. Here is a Farmers' Chorus singing Psalms set to Chinese tunes.



"I WAS SICK . . . "

This picture was taken when Dr. Charles L. Gillette, Diongloh, China, had 82 patients in his 49-patient hospital. Of the 82, 65 were meningitis cases and of these he saved nine-tenths. Look closely at the make-shift beds crowded on the veranda for lack of ward space.

An article concerning Dr. Gillette's work appears on page 30 of this issue.

"I have been to the Diongloh church when there was not even standing room," testifies Dr. Arthur O. Rinden. He adds: "And I DO NOT mean Christmas and Easter!"

BELIEVE IT OR NOT—IT IS

a cottage prayer meeting in Dansalan, Lanao, Philippine Islands. In the center of this group of happy faces you will see Mrs. Frank C. Laubach. At the extreme right, Dr. Laubach is "going to town" on a hymn!

The town photographer belongs to the Dansalan church and this meeting is being held in his home—hence the interesting picture.

Dr. and Mrs. Laubach are now home in the United States on furlough.

Where Books Are Scarce

BOYS AND GIRLS OF AMERICA

By Harold Wiley Freer, Randolph, N. Y.

"PLEASE, Miz Stanley, my mother wants me to bring her a story book. Will you pick one out for me?"

Mrs. Stanley smiled at little Jim. "Yes, Jim, here is one that I think she'll like. Do you have yours to take home?"

Jim nodded with a grin. "I want this one again."

"Why, that is the third time you have taken it home!"

"I likes it best of all," Jim replied. "I likes all the pictures."

So little Jim tucked the two books under his arm and started for home, almost a mile on the dusty road. Twice a week he visited the library in the church to read the magazines and look at the picture books; and always he carried at least one book home. Negro boys and girls like to read just as much as white children.

When our Negro church in Dudley, North Carolina, completed their substantial brick building they set aside one of the rooms for a library. The problem was to secure books. The minister, J. T. Stanley, and his children contributed theirs. The school teachers added a few more.

Then Mr. Stanley came north

to teach in the Blair and Wells summer conferences. He proved to be a popular leader; they asked what they might do to show their appreciation. He told of the great scarcity of books and magazines in rural North Carolina. They responded well.

Almost twelve hundred volumes are in the library now, and a large number of magazines: "Life," "Reader's Digest," "Pilgrim Highroad," "American," and many others, gifts of the boys and girls in New York State. The comfortable chairs are always filled when the doors are open. Shelves line two walls.

The boys and girls in Dudley live on farms where they help their parents raise tobacco, cotton, sweet potatoes, and corn. By bus or afoot through the dust they come to the little white school across from the new church. After school on Wednesdays the children hurry to the library and on Saturday evening.

But the largest number of folk come Sunday evenings. Between supper time and the evening church service families read the magazines and choose books for the week. Out on the front steps of the church neighbors visit, while the men stand around in the lot where the cars are parked or the mules are hitched.

Listen! There is the church bell. The children come hurrying in from Friendship Playground at the rear of the church grounds. The librarian shoos the readers out of the little room. All go into the worshipful auditorium.

Yes, you may send more books, by mail for a cent and a half a pound to REV. J. T. STANLEY, Dudley, N. C.

In the shade of a tobacco plant

Adams College "Changes Hands"

By John A. Reuling
Head of Teacher Training Department, Adams College

WHEN Newton Adams reached South Africa in 1835 as a missionary of the American Board he found Natal inhabited largely by the weak remnants of Zulu clans which had been decimated by the terrible Chief Tshake, with a handful of adventurous English traders settled on the coast and the hardy Boers beginning to come over the mountains on the west after their long trek by oxwagon from the Cape. Today Natal is a proud partner with the Cape, Free State and Transvaal provinces in the Union of South Africa.

Dedicated to conserving, developing and improving the human resources of the country, Adams College, (formerly called Amanzimtoti Institute but now named after the pioneer missionary, Newton Adams) has parallelled the growth of Natal.

In 1853 Amanzimtoti Seminary was founded to train Zulu pastors and evangelists and give "higher" education to boys and young men. This probably did not go beyond third grade but was a considerable advance in a country which less than two decades before had been wholly illiterate. Today the curriculum includes theological training leading to ordination, full high school work with a wide choice of courses, industrial training, a special music department and teacher training with courses leading to a university degree. Members of Adams College staff rank as honorary lecturers on the faculty of the Natal University. From a handful of pupils under one teacher the institution has grown to nearly 400 students with 30 teachers.

For many years the Government has made substantial grants to the college, and the South African public has contributed to its support, although it has been the "property" and under the control of the American Board. The missionary members of the Adams staff have cultivated the South African public by showing the value of the college to the community. In 1934 the Board appointed Dr. E. H. Brookes the first South African to be principal of the college. Although still a young man, he had distinguished himself as student, writer on native affairs, Professor in Pretoria University, Secretary of the Institute on Race Relations, and lecturer on native questions. Shortly after becoming principal, although white himself, he was chosen the first senator to represent the natives of Natal in the Union Parliament. His senatorial duties have extended his wide South African contacts and have attracted favorable attention to the college,

On the campus of Adams College

while his college work has added weight to his Parliamentary speeches as the representative of the natives of Natal.

The college staff consists of Bantu South Africans, White South Africans, American Board Missionaries, with a few teachers from Europe. When Dr. Brookes became principal an "Advisory Board" of representatives of Bantu church groups, white church groups, the Native Affairs Department, the Education Department, business and professional men members of the college staff and the Mission was formed to consider questions of finance, policy, etc. The South African public immediately quickened its interest. This Board inaugurated a campaign to provide new buildings, to clear off old debts and to relieve the American Board of some of its financial burden.

For two years the South Africa Mission and the College Advisory Board in South Africa and the American Board in this country have worked toward greater local control. A nonprofit corporation, registered according to South African law as "Adams College, Incorporated," now holds title to all college property. Members of the corporation, or "stockholders," are former teachers of the college, graduates of the college who pay a small annual registration fee, representatives of certain church groups and organizations, donors to the college, missionaries of the American Board in South Africa and others. They elect twelve "Governors," and the American Board, in recognition of its past work, its gift of property and its continuing coöperation, appoints five. These seventeen governors conduct the business of the college. The American Board continues to appoint several missionaries to the faculty.

Where the General Council Will Worship

THE Church of Christ at Dartmouth College will be the official host to the General Council of Congregational Christian Churches when it assembles in Hanover, New Hampshire, June 23 to 30, 1942.

This historic church was "gathered" by Eleazar Wheelock in 1771 shortly after the founding of the town of Hanover and the establishment of Dartmouth College as a missionary venture for the conversion of the Indians who then roamed the Connecticut Valley.

The original place of worship faced the campus. Oliver Wendell Holmes, the poet and essayist once dubbed the tall white building and the low vestry "The cow and the calf." It was here that Walt Whitman delivered one of his greatest poems on the invitation of a senior class bent on irritating the more orthodox of the faculty.

The old church burned during the nineteen-twenties. The present building was erected in 1935 under the unremitting scrutiny of William H. Spence, then pastor of the church, and Edgar Hunter, an experienced builder who is prominent in our laymen's activities. Careful thought was given to every detail both of the building and the numerous memorials which have been placed in it. The result is the most beautiful place of worship which has ever been available to the Council.

Colorado's New Superintendent

LEON EARL GRUBAUGH, pastor of our church at Adams, Massachusetts, has been elected superintendent of our Colorado churches in succession to Nelson C. Dreier, who became superintendent of Southern California on December 1.

Mr. Grubaugh was born in Michigan, where he graduated from the state university. After studying theology at Boston University he held pastorates at Danvers, Massachusetts, and Biddeford, Maine. For the past ten years he has been pastor at Adams, Massachusetts, which celebrated its centenary and carried through a remodelling program under his leadership. Mr. Grubaugh served as one of the regional directors of the Debt of Honor campaign. He has been active in the Pilgrim Fellowship.

With headquarters in Denver, he will have oversight of the 56 English-speaking churches of the Colorado Conference and a fraternal relationship with 26 churches in the German Conference. About fifteen of the English-speaking churches are in the immediate vicinity of Denver. The remainder are widely varied as to type—college town, resort, ranching, mining town.

Suggested Reading

The November issue of *World Alliance News Letter* suggests in part the following books for our reading during the winter:

Christian Faith and Social Reconstruction. National Student Assembly Committee, 600 Lexington Avenue, New York. Single copy, 10 cents.

A handbook for Christian associations in the colleges, looking towards the Student Assembly in December. It stresses the organic nature of religious social strategy.

Modern Philosophies of Judaism, by Jacob B. Agus. Behrman's Jewish Book House, New York. $3.00.

A careful presentation of Jewish thought on religious faith in a disordered world.

Dependent Areas in the Post-War World, by Arthur N. Holcombe. World Peace Foundation, Boston. Cloth, 50 cents; paper, 25 cents.

Professor Holcombe writes of the problems of colonies and colonial administration in a way that will appeal to local study groups. The booklet is more concerned with good government for the colonial peoples than with their self-government.

Diplomacy and God, by George Glasgow. Longmans Green, New York. $2.50.

The diplomatic correspondent of the London *Observer* develops the ten principles issued by interfaith leaders in Britain last December (see *News Letter*, January 1941). Discussions such as this may help religious folk to see more clearly the implications of the principles they hold.

The World's Destiny and the United States. The World Citizen's Association, 84–86 East Randolph Street, Chicago. $1.00.

This is a useful document for committees on world order. It summarizes the discussion of a group of secular experts on international relations, representing 13 countries. The conference considered problems with which religious groups are concerned: the achievements and failures of the League, American foreign policy, international civil liberties, political and economic organization, education and inter-cultural understanding.

I See America Preparing, by Dwight J. Bradley. Council for Social Action, 289 Fourth Avenue, New York. 15 cents.

A brief survey of the scope and meaning of religious social action today. Social redemption rather than external reform only is described as the goal. The title is from a poem by Walt Whitman, *Years of the Modern.*

Now We Must Choose, by Henry N. Wieman, Macmillan, New York. $2.00.

Professor Wieman argues that religious faith and democracy must go hand in hand—"No little man in the world, and no small group, can lead a great people if that people have a faith which can see."

On All Fronts, by Ralph Barton Perry. Vanguard, New York. $1.75.

Emphasizes the need for a many-sided defense of democracy.

English Political Pluralism, by Henry M. Magid. Columbia University Press, New York. $1.25.

An interesting philosophical essay on the problem of freedom in a democracy, as presented by Professors Laski, Cole, and Figgis.

The author holds that democracy in peace-time "attempts to operate on a minimum of unity." For the advanced student.

Farmers and Defense, by Claude R. Wickard; **Labor Defends America,** by Herman Wolf. American Council on Public Affairs, Washington, D. C. 25 cents and 50 cents respectively.

The former is an excellent essay on the farmers' stake in defense. The latter is a good survey of labor's part in the war effort, containing essays by government and labor leaders.

The New Economic Warfare, by Antonin Basch. Columbia University Press, New York. $1.75.

An enlightening study of economic preparations for and consequences of total war. There is also a stimulating chapter on economic problems in the transition from war to peace. While the presentation is straightforward, the problems are so technical that the book is one for the advanced student.

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From the November 15 edition of *Social Action* we find these suggestions:

Modern Democracy, by Carl L. Becker. Yale University Press, New Haven, 1941.

Excellent, concise analysis of the problems confronted by democracy in the twentieth century. Very readable.

Versailles Twenty Years After, by Paul Birdsall. Reynal and Hitchcock, New York, 1941.

Interesting analysis of the good and bad points of the Versailles settlement, by an author who thinks President Wilson's ideas offer a good start for the future. Advanced, but readable.

A Great Experiment, by Viscount Cecil. Oxford University Press, New York, 1941.

A history of the League of Nations, and an evaluation of its work, by one of its leading British advocates, who continues to believe in the League idea. Technical.

Pattern of Conquest, by Joseph C. Harsch. Doubleday Doran, New York, 1941.

Valuable analysis of Nazi plans for a "new order," by the former *Christian Science Monitor* correspondent in Berlin. Very readable.

Where Do We Go from Here? by Harold J. Laski. Viking, New York, 1940.

A British Laborite who admires the Soviet system presents provocative ideas regarding post-war reconstruction on a basis which would combine political democracy with economic planning. Readable.

You Can't Do Business with Hitler, by Douglas Miller. Little Brown, Boston, 1941.

A former American commercial attache in Berlin tells why he believes that, if the Nazis win the war, it will be impossible for the United States, with its present economic system, to do business with Hitler's "new order." Technical but readable.

This Is England Today, by Allan Nevins. Scribner, New York, 1941.

Brief and illuminating analysis of the political, economic and social changes that are taking place in Britain as a result of the war, by a distinguished American historian. Popular and readable.

Out of the People, by J. B. Priestley. Harper, New York, 1941.

A well-known British novelist, now equally well known as a broadcaster, gives a warm-hearted account of the change in the temper of the

British people wrought by the war, and of the effect this may have on post-war reconstruction. Very popular and readable. Should be read in conjunction with Allan Nevins' more factual *This Is England Today*.

Prerequisites to Peace in the Far East, by Nathaniel Peffer. Institute of Pacific Relations, New York, 1940.

Concise and balanced picture of the respective interests of China and Japan, and how they could be adjusted under a peace settlement if the Western powers adopted a disinterested attitude toward the Far East. Advanced, but readable.

The Spoil of Europe, by Thomas Reveille. Norton, New York, 1941.

Graphic picture, by an author who writes under a pseudonym, of the methods by which the Nazis are reorganizing the conquered countries of Europe as a preliminary step toward construction of their economic "new order." Technical, but readable.

No Other Road to Freedom, by Leland Stowe. Knopf, New York, 1941.

Eyewitness account, shot through with emotion, of conditions in the conquered countries of Europe, especially Norway and Greece, by a correspondent of *The Chicago Daily News*, who was once an isolationist, but now urges intervention by the United States. Very readable.

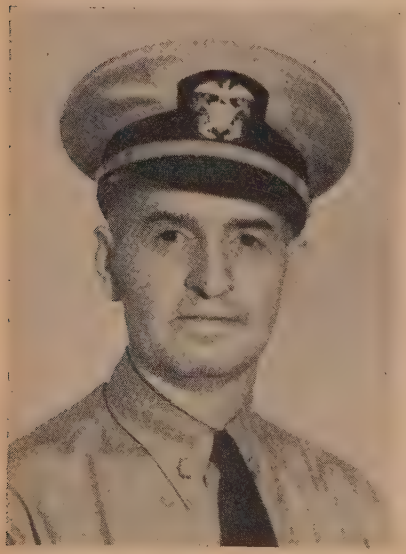
"Postwar Imperialism: A Democratic Solution," by Albert Viton. *Asia*, August 1941.

An interesting and thought-stimulating article.

The New World Order, by H. G. Wells. Knopf, New York, 1940.

One of the literary prophets of the twentieth century outlines his hopes for a new order where reason, not force, would prevail. Readable.

And we would add the November 15 issue of *Social Action* itself, in which Vera Micheles Dean writes on "The Struggle for World Order."



Dr. Herbert C. Brokenshire of Davao, Philippine Islands, has been called into the United States Navy for medical service and is now Lieutenant Commander in the Medical Corps. Since he was in the Naval Reserve Dr. Brokenshire has anticipated this call to his country's service and has been training a young Filipino doctor to carry on in the Davao Hospital.

"It was not easy to leave a work to which I have given so many years but during these dangerous times we must all be ready to do our bit," writes Dr. Brokenshire, whose hospital in Davao has been a veritable international and interracial center of healing.

Though a commissioned missionary of the American Board Dr. Brokenshire has carried his own salary for some years.

December 16 he cabled from Manila, "Tell mother I'm all right."

A Japanese Christian's Prayer

Composed by Dr. Hachiro Yuasa last October when peace hopes were high

ETERNAL God, Creator of the Universe, Father of all mankind, Hallowed be Thy name.

Bless, we humbly implore Thee, His Imperial Majesty, our august Emperor. May His reign be long and splendent, blessed with heavenly grace and divine wisdom.

God of Infinite Beauty, we are profoundly grateful to Thee for our beautiful Nippon, where the cherries bloom radiant in the morning sun, where majestic Fuji stands in its eternal serenity, where the simple folk live heroically in sympathy with God-created nature.

We thank Thee for our unique **KOKUTAI,*** sanctioned by the twenty-six centuries of our national history and made precious by our cultural traditions—the foundation of our national unity and the fountain-head of our loyalty and patriotism.

As we glory in the spirit of self-sacrifice and the devotion of our people for the cause of the nation, help us, we beseech Thee, to remind ourselves penitently that righteousness exalteth the nation but sin is a reproach to any people. Have mercy upon us, O Gracious Father, and forgive us, as all other nations, our national sins. Deliver us all from the evil of selfishness and self-righteousness. Cleanse the soul of our nation so that our vision may become by Thee illumined and we may clearly discern Thy providential guidance in the course of human history. Teach us, our Heavenly Father, to be humble, forbearing, charitable, and just in working out our national destiny in the spirit of brotherhood within the family of nations. Enlighten our unchallenged patriotism by Thy light, and empower us to reconcile the highest interest of the nation with the greatest good of humanity both in tragic times of war and in creative times of peace.

We praise Thee for our rich cultural heritage, Oriental in continuity and Japanese in distinction. Especially are we grateful for our religious heritage which has made our people conscious of the indwelling divinity down through the centuries. We pray Thee, God of Eternal Verity, that Thou wilt now lead us to the consummation of all spiritual truths in Jesus Christ, our Savior, and grant us all freedom by His truth. Sanctify our time-honored family system in all its implications, thereby emancipating one and all so as to achieve the fullest realization of the dignity and potentiality of human personalities as Thy children, free yet responsible, loving yet disciplined.

Guide us, O God of Perfect Love, that we may continue to contribute to the total culture of the world, and strengthen us to be constantly vigilant and steadfastly resolute to advance the cause of the divine world order of justice and love for and with all peoples of the world.

Thy Kingdom come and Thy will be done in Japan as it is in Heaven.

In the name of Jesus Christ, we pray. Amen.

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*KOKUTAI—nationhood.

Chronicle

Rev. James R. MacArthur became pastor of the Crary and Lakota, North Dakota, churches on September 19; his first charge since his ordination which took place earlier in September. Mr. MacArthur is a native of Connecticut. He received his training in the American International and Hartford Theological Seminary.

Rev. and Mrs. Albert C. Walker of the New England Parish of North Dakota, welcomed a baby daughter, Charlotte Ann, on September 26.

FURLOUGH AUTHORIZED

Dr. Herbert C. Brokenshire of the Philippines Mission, a leave of absence for the duration of the war for medical service in the United States Navy.

SAILED FOR THE FIELD

Rev. and Mrs. Edward L. Nolting, from San Francisco, November 9, returning to the Madura Mission.

Miss Eva M. Peek, from Los Angeles, November 29, returning to the Ceylon Mission.

Rev. and Mrs. Arthur F. Christofersen, from New York, December 15, returning to the South Africa Mission.

ARRIVALS FROM THE FIELD

Rev. Frank Cary and **Rev. Darley Downs** of the Japan Mission in Manila, P. I., September 10.

Miss Bertha H. Allen of Foochow, China, **Miss Josephine C. Walker** of Shaowu, China, and **Rev. Isabelle Phelps** of Paotingfu, North China, in San Francisco, October 23.

BIRTH

To **Rev. and Mrs. E. Walter Smith** of Foochow, a son, Edward Walter, in Foochow, August 20.

DEATH

Miss Jean P. Gordon, for forty-six years a missionary of the American Board in Western India, in Wai, December 1.

In Memoriam

Dr. Alexander S. Wilson passed away on September 13 at the home of a daughter in Washington, D. C. He was known and beloved by all our missionaries to India because Dr. and Mrs. Wilson were the heads of the Kodaikanal School for missionary children for twelve years, retiring from that post because of advancing years and dimmed hearing in 1927.

There are a large number of boys and girls trained at Kodaikanal who look back to Dr. and Mrs. Wilson as their best friends, for both were untiring in their service to a generation of missionary children. They gave wise guidance, adequate education, and spiritual inspiration to the young people that graduated under their leadership.

Returning to America Dr. Wilson for

a time continued medical practice in the Northwest, but the infirmities of age led him to start a home at 3410 Santiago Street, Tampa, Florida, which is now Mrs. Wilson's address. The home will be disposed of and Mrs. Wilson will continue to live with some one of her daughters.

Dr. Wilson had served as a Presbyterian missionary in India for some eighteen years before being asked to lead the Kodaikanal School. He brought to the task the finest combination of common sense with human sympathy. The children accepted his authority, but in addition, they gave him real love in return.

D. B. E.

Cora Fisher Gulick. A very beautiful woman was Mrs. Sydney L. Gulick, with great personal charm in addition to beauty of feature, fine carriage, and perfect poise. Her friendliness of spirit, thoughtfulness and consideration for others surrounded her like an atmosphere, making her presence felt in whatever group she was to be found. Thus does Dr. DeForest of Kobe remember her.

Cora Fisher was born in Detroit, April 24, 1861, but spent her girlhood in Oakland, California. In 1887 she married Dr. Sydney Gulick in New London, Conn., and with him went to Japan where she lived and worked for twenty-five years.

Her husband became one of the secretaries of the Federal Council of Churches of Christ in America in 1914; for ten years her home was in Oberlin where her five children were educated; ten more years were spent in New York City; then her husband retired from the Federal Council, and after more than a year in Oregon, they went to Honolulu to be with his sister, Mrs. Jewett, and were there for five years.

Miss Mary Stowe, of the Japan Mission, visited her on the way to America in 1940:

"Her lovely brown eyes lighted up beautifully as she asked about her different friends in Japan and she wished me to let them know that the latchstring was out again in their home in Honolulu."

The same gracious hospitality that she had shown to friends and associates in Japan!

She passed away on June 19, 1941. Besides her husband and five children, two sisters and four brothers—one of them Galen Fisher, widely known in America and Japan—survive her. The Central Union Church in Honolulu misses greatly her interest and activities in its behalf.

Franklin Monroe Chapin. Franklin Monroe Chapin was born in Portland, Maine, in 1853. He was of Puritan stock and was one of the ninth generation of Chapins beginning with Deacon Samuel Chapin who came from England about 1635. His parents were Henry Martyn Chapin and Mehitabel Knight Chapin.

He graduated from Dartmouth College in 1877 and from Hartford Theological Seminary in 1880. In this same year of graduation he married Flora Maria Barrett and accepted a call to the North China Mission under the auspices of the American Board.

Mr. Chapin was stationed first at Kalgan and later at Linching and Pang Chuang where he was associated with the late Dr. Arthur H. Smith. In 1900 Mr. and Mrs. Chapin and their two youngest sons were caught in the seige of Peking. There he was known as one of the six "fighting parsons" because of his work in directing the erection of sandbag fortifications.

After the seige of Peking, the Chapins returned to the United States for a year's furlough during which Mr. Chapin spent some time traveling and giving lectures on China and the Boxer Rebellion. He also did some writing for magazines and the general press. His most popular article, probably, was in the form of an open letter to Dr. Judson Smith. It was in the nature of a reply to Mark Twain who had scored

the missionaries for having persecuted the Chinese and for having helped them loot or otherwise take possessions of the Chinese by force or through fear. The Board apparently thought pretty well of the article for it used it as a piece of advertising to stimulate gifts to the Mission.

In 1898 the Mission asked Mr. Chapin to act as treasurer and business agent in which capacity he served for several years in Tientsin. Due to failing health he resigned from the American Board in 1906 and returned to the United States.

After recovering his health Mr. Chapin secured a pastorate of a Congregational church in Vanderbilt, Michigan. Later he held pastorates in Traverse City and Hersey, Michigan.

In 1913 he took up residence in Ann Arbor, Michigan where for a number of years he managed an apartment house business.

In 1938 Mr. Chapin and his wife went to Kansas to make their home with one of their sons. Mrs. Chapin died there in 1939 and Mr. Chapin followed her the next year, on August 1, 1940.

Mr. Chapin is survived by four sons, thirteen grandchildren and two great grandchildren.

E. K. C.

Mrs. W. Nesbitt Chambers. Cornelia Pond Williams Chambers, a second generation missionary of the American Board, died in Washington on August 25 at the age of eighty-nine. She was born in Beirut, Syria though her childhood was spent mostly in Mardin, Turkey which Mr. Williams established as a station. She studied at Mount Holyoke, graduating in the Class of '72, taught for two years in Utica, N. Y., for two more years was assistant matron in the Walker Missionary Home, to help her aunt Mrs. Walker. From 1879 to 1884 she was matron in the American school for girls in Constantinople which many years later developed into the present college for women.

In 1884 she married William Nesbitt Chambers. The two lived and worked for twenty years in Erzerum, a station of the Eastern Turkey Mission, then were transferred to the Central Turkey Mission and Adana Station. In both stations they happened to be in the center of violence—massacres or revolutions.

After forty-six years of a strenuous missionary life they retired in 1925 and lived in Beirut, Syria with their daughter, Mrs. Laurens Seelye, whose husband was on the staff of the university. There Mrs. Chambers tenderly and efficiently cared for her husband in his last illness. He died in 1934. Later she came to this country to spend her declining years. Besides Mrs. Seelye she leaves a second daughter, Dorothea Blaisdell.

Mrs. Chambers came of a famous family: her uncle S. Wells Williams was the distinguished missionary to China, diplomat and author of works on China that have become classics; her brother Talcott was a distinguished figure in the literary and publicity life of Philadelphia, and later became head of the School of Journalism of Columbia University.

Daniel Hand Educational Fund for Colored People

Total Income Received from Investments June 1 to October 31, 1941 . . .	$30,169.60
Month of November, 1941 .	3,497.24
Total for six months ended November 30, 1941 . .	$33,666.84

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